

## PNEUMATOLOGY (19)

Undoubtedly, the agent who eventually allows the believer to be healed is the Holy Spirit. Oil, when used as a picture of healing, is a picture of the Holy Spirit. There are certain commentators who believe James 5:14 has an implication of the Holy Spirit. Those who hold to this suggest that when God has judged someone by making them sick because of some sin and the person confesses the sin, then the Holy Spirit cleanses, which is pictured by the anointing with oil and the judgment is lifted.

It seems to me that even when an unsaved person is physically restored to health, it probably is the Holy Spirit who has been involved in the physical healing, just as He is involved in the spiritual healing of an unsaved person. Satan would love nothing more than for all unbelievers to get sick, die and go to hell. If God were not sovereignly overseeing Satan's activity, there undoubtedly would be an early death for both believer and unbeliever. The N.T. makes it very clear that the keys of death are not held by Satan, but by Jesus Christ (Rev. 1:18). We cannot expect the unbeliever to realize how gracious God is on this matter, but there is no doubt that were it not for God, particularly the work of the Holy Spirit, many infirmities from which many have been physically delivered would have sent them to their graves. The gift of life is a gracious grant from God to all who are alive. Although most who are alive do not give God the credit or the glory for their existence, the fact that they have physically recovered from anything is in fact a work of the Spirit of God.

**Emblem #2** - The emblem of water .

There can be no doubt that Jesus Christ, Himself, clearly established that the emblem of water is a picture of the Holy Spirit (John 4:14, 23, 24).

Dr. Lewis Sperry Chafer recognized the significance of this emblem when he wrote: "The Holy Spirit is typified by water and this body of truth is indeed extensive. As water is essential for cleansing, satisfying, reviving and refreshing, so the Holy Spirit is vital to the child of God" (Vol. 6, p. 50).

There are at least three ways in which water pictures the work of the Holy Spirit:

**(Way #1)** - Water pictures the cleansing work of the Holy Spirit.

The O.T. priests had to be cleansed by water (Ex. 29:4; Lev. 8:6). For the priest, this cleansing meant that he had not only entered into a saved condition, but also a service condition.

In the O.T., it is prescribed that a red heifer was to be offered in a cleansing ceremony because there were certain experiences or contacts with this world that would establish a person as ceremonially unclean. In such instances, a sacrifice and a cleansing with water were to be offered (Numbers 19:7, 8, 9).

Both of these pictures have profound meaning for the N.T. work of the Holy Spirit. It is the Spirit of God who cleanses one into a saved condition and brings one into a service condition (I Cor. 12:11, 13).

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It is also the Spirit of God who cleanses us when we, as a believer, have been made ceremonially unclean in the sight of God through some contact or experience with this world.

When, as a believer, we confess our sins to God, the Spirit of God cleanses us from all unrighteousness (I John 1:9).

Water was used for cleansing purposes and this is truly a critical ministry of the Holy Spirit.

**(Way #2)** - Water pictures the indwelling work of the Holy Spirit.

Jesus Christ, Himself, used water to illustrate this profound theological reality in John 4:14. If ever there were a text that proves eternal security, it is this one. Christ clearly states that one drink of water of which He was referring would produce everlasting life. Notice carefully the context is a need for several drinks (verse 13) as opposed to one drink (verse 14).

As we search the Scriptures, we discover that the abiding person who will indwell the one who believes on Christ, thus guaranteeing that one needs no other drink, is the Holy Spirit (John 14:16-17). In physical water, one needs to drink several times; however, in spiritual water—the taking of Jesus Christ as Savior, which instantly places God’s Spirit in the individual, one needs to partake but once.

**(Way #3)** - Water pictures the life-giving work of the Holy Spirit.

Jesus Christ, Himself, also used water to illustrate this profound theological reality in John 7:37-39.

In attempting to understand this, we need to examine other references which refer to this type of concept. We may observe that in the New Jerusalem, there will be living waters which will flow out from her—Zech. 14:8; Rev. 22:1. This water will be that which will make the desolate land flourish when Israel has her Kingdom (Is. 35:1-3, 6-7; Amos 9:13-15). If we understand what is being illustrated in connection with Israel, we can understand what is being illustrated by Jesus Christ in reference to the Holy Spirit.

The living water is obviously that water which will bring to life the land for Israel. It will be this river that will cause fruitfulness and life to a land that is desolate and dead.

What Christ is saying is that one who believes on Him will be brought to life from the dead by the power of the Holy Spirit, and one who receives this Holy Spirit will produce spiritual fruit and be used as God’s agent to bring others to life from the dead.

Clearly, water pictures the life-giving work of the Holy Spirit.

**Emblem #3** - The emblem of fire.

There are some emblems in Scripture that picture more than one thing. For example, a lion is used as a symbol of the devil (I Peter 5:8) and also as a symbol of Christ (Rev. 5:5). On the one hand, when picturing Satan, it represents his ferocious nature which attempts to devour a believer. On the other hand, when picturing Christ, it represents his ferocious judgment which will devour and destroy the unbeliever. We may legitimately conclude that emblems and types may have one or more biblical uses.

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When it comes to the Holy Spirit, there can be no doubt that there is a legitimate connection between the emblem of fire and His work. We may biblically support such a conclusion from such texts as: 1) Acts 2:3 and 2) Rev. 4:5.

When fire is studied, we may observe that it is a symbol of several things which give us a good picture of the Holy Spirit:

- 1) Fire is a symbol of the Lord's presence. Exodus 3:2
- 2) Fire is a symbol of the Lord's approval.
  - A. Of the tabernacle. Lev. 9:24
  - B. Of the temple. II Chron. 7:1
  - C. Of the sacrifice. I Kings 18:38
- 3) Fire is a symbol of the Lord's protection. Zech. 2:5
- 4) Fire is a symbol of the Lord's guidance. Ex. 13:21
- 5) Fire is a symbol of the Lord's character testing and development. Mal. 3:2-3; I Pet. 1:7
- 6) Fire is a symbol of the Lord's personal evaluation. Rev. 1:14
- 7) Fire is a symbol of the Lord's intimidating character. Heb. 12:29
- 8) Fire is a symbol of the Lord's judgment by His Word. Jer. 5:14; 20:9; Lev. 10:2

When we consider each of these symbols, we may learn much about the Holy Spirit. As the late Bible scholar from London, Dr. F. E. Marsh, wrote: "Directly and indirectly the Spirit's might and ministry may be compared to fire" (Cited from Dr. Chafer, Vol. 6, p. 52.)

From this symbol of fire, we may conclude the following:

- 1) It is the Spirit of God who is God's presence.
- 2) It is the Spirit of God who determines God's approval, what is and what is not acceptable.
- 3) It is the Spirit of God who is God's protection. In fact, this is what guarantees that a N.T. believer is protected as a child of God forever.
- 4) It is the Spirit of God who is God's guidance. It is His work to lead and to guide.
- 5) It is the Spirit of God who tests character and develops it. The work of sanctification is the work of the Holy Spirit.
- 6) It is the Spirit of God who evaluates each believer and works in each church.
- 7) It is the Spirit of God who prompts people to fear and reverence God.
- 8) It is the Spirit of God who works through the Word of God, convicting and judging.

The emblem of fire is clearly a symbol of the work of the Spirit of God.

### **Emblem #4** - The emblem of wind.

There can be no doubt that there is some connection between the picture of wind and the work of the Holy Spirit—John 3:8; 20:22; Acts 2:2-4; II Pet. 1:21.

In John 3:8, the context suggests the wind pictures the Holy Spirit's work which one cannot specifically see, even though one may see its effects.